

## MISCELLANEOUS.

### THE GLASGOW GIFFORD LECTURES.

The Rev. Dr. A. B. Bruce, professor of theology in the Free Church College, Glasgow, has commenced his second course of lectures in Glasgow University as a lecturer under the Gifford bequest. The opening lecture was on "Buddha and the Moral Order of the World." Dr. Bruce proceeded by giving a brief historical statement about Buddha and the system of which he was the founder. In his religious temper, he said, Buddha differed widely both from the Vedic Indian and from the Brahmin. In the cheerfulness and the frank worldliness of the former he had no part; and in contrast to the latter, he set morality above ritual. He was a pessimist in his view of life, and he assigned to the ethical supreme value. Buddha asserted, with unique emphasis, a moral order as distinct from a providential order, the difference being that the moral order is an impersonal conception, while the providential implies a divine being who exercises providential oversight over the world. He taught no doctrine either of creation or of providence, or of God. He was not an atheist. He did not deny the being of God and of the gods of ancient India. He treated the Indian gods somewhat as the Hebrew worshippers of Jehovah treated the deities of other people, allowing them to remain as part of the universe of being, while refusing to acknowledge them as exceptional in nature, dignity, or destiny. That the destinies of the world should be in the hands of such degraded and dishonored beings as Buddha thought these gods to be was out of the question. Equally out of the question was it that one who viewed human life as Buddha viewed it could possibly believe in a benignant providence. Nevertheless a moral order was the great fact for the Buddhist. It was the source of the physical order, and moral facts explained the facts of human experience. Sin was the cause of sorrow, not only in general and on the whole, but in detail. Buddha was fully aware of the startling contrasts in life of good men suffering and bad men prospering, but he did not thence conclude that life was a moral chaos. He simply inferred that to find the key to life's puzzles they must go beyond the bounds of present life and postulate past lives, not one or two, but myriads, each successive being determined by all that went before. As an illustration, the lecturer gave the case of Kunala, the son of Asoka. Kunala had beautiful eyes, which awakened sinful desire in a woman who, like his mother, was one of Asoka's wives. Repulsed, she conceived the wicked design of destroying his beauty by putting out his eyes and carried out her purpose at the first opportunity. From our point of view, this was a case of innocence suffering at the hands of the unrighteous—an Indian Joseph victimised by an Indian Potiphar's wife. But this did not content the Buddhist. He asked what had Kunala done in a previous life to deserve such a fate, and he

received from his teacher the reply: "Once upon a time, in a previous life, Kunnala was a huntsman. Coming upon a herd of gazelles in a cavern, he put out the eyes of them all. For that action he suffered the pains of hell for many hundred thousands of years, and thereafter had his eyes put out five hundred times in as many human lives." The doctrine of transmigration was then explained by the lecturer and its application to the Buddhist system. It was pointed out that it meant not the transmigration of the soul, but, as Mr. Rhys Davids put it, the transmigration of character. Mr. Huxley said something analogous to it might be found in the more familiar fact of heredity, the transmission from parent to offspring of tendencies to particular ways of acting. For the expression "good or evil done," which led to such results, Buddha had one word, "Karma." Karma denoted merit or demerit in character. Karma demanded another life and because it demanded it the Buddhist thought it produced it; moral demands became physical causes. This was characteristic of the system throughout. Desire of life was regarded as a physical cause. Desire for life became the cause of the continuance of life. Concerning this, Mr. Rhys Davids expressed the opinion that the Buddhist assigns to desire an influence and a power which has no actual existence. Was it not possible to give transmigration the slip, to break the continuity of existence, to annul the inexorable law of karma? Yes, answered Buddha, and his answer was the gist of the complementary doctrine of nirvāna. Nirvāna meant the extirpation of desire. Mr. Rhys Davids said the nearest analogue to it in western thought was the kingdom of heaven that is within a man, "the peace that passeth understanding." Then, with regard to its effect, nirvāna was the cessation of desire. It suspended the action and the law of karma, broke the chain of successive existence; it prevented another life bearing its predecessor's responsibility from coming into being. The lecturer pointed out that the ideas of karma and nirvāna were thus contradictory. Karma produced continuation of being, nirvāna destroyed it. Proceeding to criticise the Buddhist system, he said that the great outstanding merit of this religion was its intensely ethical spirit. Why did a moral consciousness so robust not give birth to a reformed faith in God and in providence? The failure was due to two causes. The traditional gods of India were unworthy of worship, and Buddhism was a reaction in the direction of atheism. The second cause was its pessimistic view of life, which made it impossible to believe that such a world could have a good God as its author. Out of this great error concerning life grew the idea of nirvāna as the highest good. Life being inherently miserable, wise men should cease to desire it, and abstain from kindling with the taper of karma the light of another life. The Buddhist's conception of karma was as fantastic as its doctrine of nirvāna was morbid. Its atomistic conception of merit and demerit, as adhering to individual acts instead of to conduct as a whole, was shallow. In spite of its defects, Buddhism must be numbered among the forces which have contributed in a signal degree to the moral amelioration of the world. Its moral idea was pure and lofty. It helped many to live sweet, peaceful lives, in retirement from the world. It had soothed the pain of despair, if it had not inspired hope. This was all that it was fitted to do even at its best. Men needed more than a quietive, a soothing potion, in this world—militant virtues as well as meekness, gentleness, and resignation. The well-being of the race demanded warriors brave in the field of battle against evil, not monks immured in cloisters and passing their lives in poverty, wearing the yellow robe of a mendicant order.

JOHN SANDISON.

GLASGOW.

## ETERNITY.

1. E - ter - ni - ty, thou wondrous word, With hallow'd awe my soul hast stirr'd. Deep

The first system of music is in G major (one flat) and 4/4 time. It features a vocal melody in the treble clef and a piano accompaniment in the bass clef. The melody begins with a half note G, followed by quarter notes A, B, and C, then a half note D. The piano accompaniment consists of a steady eighth-note pattern in the left hand and a series of chords in the right hand.

thought and yet so sim - ple! Thou the a - bi - ding and sub-lime, Art

The second system continues the melody and accompaniment. The vocal line has a half note E, followed by quarter notes F, G, and A, then a half note B. The piano accompaniment maintains the same rhythmic pattern.

nev - er moved in change of time, A rock for church and tem - ple.

The third system continues the melody and accompaniment. The vocal line has a half note C, followed by quarter notes D, E, and F, then a half note G. The piano accompaniment maintains the same rhythmic pattern.

Fill - ing And still - ing All the yearn-ing Of souls, burn-ing

The fourth system continues the melody and accompaniment. The vocal line has a half note A, followed by quarter notes B, C, and D, then a half note E. The piano accompaniment maintains the same rhythmic pattern.

For re - splen - dent Glo - ries of the realms tran - scend - ent.

The fifth system concludes the piece. The vocal line has a half note F, followed by quarter notes G, A, and B, then a half note C. The piano accompaniment maintains the same rhythmic pattern and ends with a final chord.

## THE OPEN COURT.

Eternity, thou wondrous word,  
 With hallowed awe my soul hath stirred,  
     Deep thought, and yet so simple.  
 Thou, the abiding and sublime,  
 Art never moved in change of time,  
     A rock for church and temple.  
     Filling  
     And stilling  
     All the yearning  
     Of souls, burning  
     For resplendent  
     Glories of the realms transcendent.

Thou reason's norm inviolate,  
 Type universal, uncreate,  
     Direction of all motion.  
 To thinkers thou art nature's law,  
 The prophet thou inspir'st with awe,  
     Life's comprehensive ocean.  
     Mankind  
     There can find  
     In thy canons  
     All the tenons  
     Which join duty  
     To their lives in noble beauty.

Causation's dire necessity,  
 Dread of the blind, is yet the key  
     To all life's doubts and queries.  
 Eternal truths when understood  
 Change curse to bliss, the bad to good,  
     And give new strength the weary.  
     Brighten,  
     Enlighten,  
     Cleanse from error,  
     Free from terror,  
     Newly quicken  
     Those who are with darkness stricken !

Eternity is not a place,  
 'Tis All-hood's omnipresent trace,  
     Identity in changes,  
 It shapes the reason of our minds  
 Where the etern expression finds  
     In thought's infinite ranges.  
     Beaming  
     And streaming ;  
     Soul-life starting,  
     Sense-imparting,  
     Truth's true basis  
     Which all things in love embraces.

O use life's moments while they flee,  
 In aspect of eternity :  
     In acts abides the actor.  
 Eternity is immanent,  
 And life remains, such as 'tis spent,  
     For aye a living factor ;  
         Sowing,  
         Seeds growing,  
         Never waning  
         But attaining  
         To resplendent  
         Glories of the realms transcendent.

PROGNOSIS.

BY CHARLES ALVA LANE.

What life within the spirit saith  
 Through all the life time reckoneth :  
     "Lo, I am more and more?"  
 What inner ear hath heard the cry?  
 What hidden hope doth prophesy  
     With untranslated lore  
         Of life in store?

What hunger hath thy mouth to feed,  
 That added food but whetteth greed,  
     O, Knowledge, eager-eyed?  
 What will had Fate to serve in thee,  
 Thou proper through eternity,  
     If aye thy yearnings cried  
         Unsatisfied?

What aileth thee to ache with hope  
 If what hath wrought Desire doth ope  
     No passage to the goal?  
 Is Faith not fain of promises  
 That echo through th' eternities  
     And crown thy doom, O Soul,  
         With aureole?

What Pilot sternly steers the thought  
 Forever by the compass Ought  
     If harbor there be none?  
 Blind pioneers of Destiny,  
 Do fair Ideals, luringly,  
     With fiery pillars run,  
         Nor bode of sun?

What passion hath Futurity  
 That keeps the miser Memory  
     Hoarding the fallen years?

## THE OPEN COURT.

And why Heredity's calm faith  
 In ancient Toil's immortal wraith  
 If vainly she reveres  
 Old smiles and tears?

Is but a phantom Purpose wrought  
 In all the worlds that haunt the thought  
 And toil with change for aye?  
 Wherefore doth Being travail bear  
 And mutability outwear  
 If worthier state doth lay  
 Not in such way?

Ay, these play not the fools to Fate!  
 In somewise doth fruition wait—  
 In some sweet wise, O Soul!  
 The currents Dutyward that flow;  
 The far Ideal's luring glow;  
 The yearnings that control—  
 These know the Goal.

## THE CHINESE A PARADOX.

## A CAUSERIE APROPOS OF RECENT EVENTS.

Events in the Far East have attracted world-wide attention of late. The success of the Japanese expedition three years ago, then Honolulu, and now the German foray with the prospect of complications between the most powerful and warlike nations of Europe have all had a kaleidoscopic interest for us. The Chinese have always been puzzling to the majority of Occidental readers of current news and a paradox to those who have essayed to acquire a knowledge of their modes of thought and the sentiments that sway their conduct.

The learned editor of *The Open Court* and *The Monist* has,<sup>1</sup> with characteristic ability and thoroughness, given his readers a lucid exposition of many matters connected with the Chinese, and his articles may be now referred to as illustrating the basis of their religious beliefs, their philosophy, ethics, and inner life.

The Occidental who has not lived among the Chinese is dependent upon translations and second-hand information, and it is only a few of the foreign residents in China who learn the vernacular so perfectly and study the people so thoroughly as to be able to gain at first-hand a correct conception of the real inner life of the people. Thus the Chinese have remained an enigma.

China may, for our present purpose, be compared in certain respects to Europe. Europe has its Greek and Latin classics; all the nations dress much alike, and the majority profess Christianity: but there are many languages, racial and national distinctions, as well as other factors that preclude homogeneity. China has its so-called Confucian classics, similarity of costume, and distinctive coiffure, Buddhism, Taoism, etc., in common; but there are many dialects and local dis-

<sup>1</sup> *The Monist* "Chinese Philosophy," Jan., '96 (No. 29 of the Religion of Science Library) also "The Tao-teh-King" of Lao-Tze, *Monist*, July, 1897, soon to be published in book form with introduction, Chinese text, glossary, etc., etc.; and *The Gospel of Buddha*, fifth edition, Chicago, 1897.

tinctions, the survivals of race origins. Statements in the official history of China must be accepted with the same caution as all others that have been subjected to censors. But there are numerous accounts of wars between the ancient rival States, and also civil wars and the overthrow of dynasties. Finally an alien, warlike people are called in, seize the throne, and establish themselves permanently,

The Chinese, as a whole, have never been a warlike people in the same sense as some other races. But it would be inaccurate to say that they are a pusillanimous nation. For although there has never been a fighting class, as the Kchattriya of Hindustan, or the Bushi or Samurai of Old Japan. etc., they have yet fought well on occasions, experienced military men finding in them the material for good soldiers. The "braves" of China are not held in respect; they are feared by the industrious and peaceful, but that is chiefly in consequence of the conduct of the Manchu hordes and the conditions of service of the Chinese levies.

The personnel of the bureaucracy, called by foreigners "mandarins," being recruited from the literati, there is, theoretically and as a rule, a unity of sympathy between the educated class and the officials. But there is a wide gulf between these and the military, whether Manchu or Chinese; while the illiterate toilers, agricultural and other laborers, skilled workers and traders, are distinct from both the other two classes.

An alien Manchu dynasty, with its legions of non-Chinese supporters, rules through its nominees; and there is little opportunity for the exercise of patriotism or public spirit; indeed there is the reverse of encouragement for anything of the kind. Each of the score of provinces and dependencies is a separate unit in all matters of internal government, and the lessons of history have taught the Chinese Government to dread centralisation.

Provincial misrule has driven the populace to open rebellion time and again, notwithstanding its utter hopelessness. Such risings, if they attain sufficient magnitude to be heard of in Peking, usually result only in a change of local officials, and perhaps in some temporary amelioration.

The remorseless and cruel measures taken to repress any open display of discontent have broken the spirit of the people so completely that they are after a revolt against their rulers more submissive than ever.

When the student notices that republican and democratic nations, such as France and the United States of America, submit tamely to the misrule of those supposed to be raised to place and power by popular vote, it does not seem extraordinary that the Chinese are wanting in public spirit and patriotism under all their unfavorable circumstances.

The inhabitants of China and of the adjacent regions are greatly influenced by the teachings of three distinct systems that have become interwoven with their life and thought and mould the conduct of the majority of the adults of an aggregate population of about 500,000,000 human beings.

Lao-tze, the reputed author of the *Tao-teh-King* and founder of the Taoist school of philosophy, was followed by Chuang-tze and others of the paradoxical school, such as Lieh-tze. Kung-fu-tze, or Confucius, half a century after Lao-tze (B. C. 551), was the best teacher of the archaic classics of his time and founded the school that is the most important factor in all classes of Chinese public and private life. Mang-tze and others followed. The four scriptures which were compiled by Confucius's disciples, with the five canons revised by Confucius, form the basis of the classics.

Buddhism became known in China during the second century B. C., but it

was not till the middle of the first century A. D. that it was formally recognised. It then gradually attracted adherents, but experienced opposition and underwent many vicissitudes. Numerous schools arose, and indigenous cults were incorporated, something like amalgamation or compromise being effected between the conflicting doctrines and rival philosophies. The Taoists laughed at the Confucians, but the Buddhists essayed to be eclectic. Eventually Taoism became a heterogeneous mass of crass superstitions, having very pernicious influences on the character and conduct of the people.

During the middle of the sixth century A. D. the Dhyana, or Contemplative Buddhist school of the Mahayana, Major Vehicle, gained adherents. Bodhidharma, the wall-gazing Brahman, after arriving from the West, sat for nine years facing a wall. And these "Quietists" became an influence.

The ideals of the transcendental philosophy were beyond the capacity of the majority. And while adherence to the mere letter of the doctrines was professed, the true spirit became extinct.

Theories similar to those prevailing in Hindustan, among the Jains, and the practices of the ascetic hermits, the Rishi, were followed by some of the Taoists and also by some Buddhists.

The unsatisfying materialism of the classics needed supplementing to meet the yearnings of spiritualistic aspirations; and so the sense for the supernatural was never extinct, the result being that the divine aid of the Buddhahood became to be universally believed in.

Appeal to Amitabha (illimitable illumination) the Lord of Sukhavati, the Paradise in the West; and to Avalokitesvara (Observing Lord, or Observing and Hearing), "Kwan-Yin," called by foreigners "The Goddess of Mercy," became general in all emergencies.

On the supposition that malignant demons infest the universe, the Lokapala, or valorous divinities, are worshipped on all sides. Propitiatory rites are performed and offerings made to mollify the vindictive spirits and to secure the aid of the guardians of the universe. Necromancy enters into the practices to a great extent. Divination is resorted to on every occasion, and as a consequence individual judgment is influenced by haphazard results. Astrology and kindred "occult" practices are applied to discover the most auspicious, and to avoid the unlucky, days for such events as betrothals, marriages, journeys, the erection of buildings, and even the digging of wells. Also the local spirits must be conciliated.

The Yoga Karya systems, with its later Hinduism, also became known in China, and greatly complicated the then existing Buddhism, adding innumerable dēva and personifications of the attributes of Buddhahood to the objects of worship.

Priestcraft has found a fertile soil and a perennial harvest in the fears and hopes of this benighted people, which being carefully fostered by the artifices of these mercenary exploiters of superstition, has demoralised and enthralled them. The literati have been described as "conceited prigs" with a touch of the "dry-as-dust" character; and many of them are indeed very conservative, intensely individualistic, and selfish. Familiarity with moral maxims has not had so good an influence as might be desired; and although the literati are adepts in quoting the *Gems of Ancient Wisdom* and placing them in a fittingly elegant verbal setting, there is sometimes a wide gulf between their preaching and practice. Some of the ancient models that are the cynosure of the literati and the other Chinese who imitate them, do not inculcate a very high sense of public duty, and the alien rulers





THE SEVEN SAGES IN THE BAMBOO-GROVE.

A favorite subject of Chinese literature and art, characterising Celestial preference of retirement and meditation to the activity of a life devoted to the public weal.

find it convenient to encourage such theories. The more robust Confucian school it is true, denounced many of the theories and practices of the Taoists and Buddhists.

We reproduce an illustration of the Club of Seven Wise Men who retired to a Bamboo Grove, to avoid the anxieties of official and domestic life, and spent there a life of contemplative enjoyment, utterly aloof from the busy world and deaf to its temptations.

The higher meaning of many of their legends is completely lost. Some have apparently no significance whatever.

The selections from Confucian, Taoist and Buddhist literature most admired by Occidental savants are, unfortunately, not what the Chinese are most familiar with; and it would be misleading to quote the best that they have as illustrations of what influences their daily conduct; so extracts are not offered here.

The antagonism to foreigners seems unreasonable to those in far off lands who read only the accounts in the press, but China is not the only place where strangers are unwelcome. The attacks by the rabble on charitable institutions and on the devoted men and women who give their lives to the work, arouse the indignation of the civilised world. But it is now becoming better understood that the literati and mandarins are more or less to blame and that the lawless element is frequently incited by secret organisations and individual malice.

Before the Portuguese and other Europeans reached the Chinese coast, the Japanese had frequently made armed descents, and they were greatly feared by the people near the sea shore. The Europeans have never been permitted to gain a very firm foothold from the time of their first appearance in far Cathay early in the sixteenth century.

Attacks on the mission establishments have been frequent for more than three hundred and fifty years, and usually by mobs incited by the circulation of tales that are paralleled by those that inflame the worst passions of the Russians who commit outrages on the Jews.

The conduct of Europeans has irritated the Asiatics; and force being invariably used, most frequently in reprisals, the innocent suffer while the guilty escape. A legacy of hatred has been created. The injudicious denunciation, by foreigners in general and by missionaries in particular, of those things that are not in accordance with Occidental ideas, but which are revered by the natives, arouses hostility; and then the literati as well as their friends, the bureaucrats, fear the influences that undermine their position.

The tortuous methods of Chinese reasoning may also account for the apparently paradoxical character of the people's inner life, while not all the circumstances really come within the knowledge of foreigners.

Taoist theories permeate the Confucianism with which the Chinese mind is saturated, while scraps of Buddhism, Hinduism, and Nature Worship, as well as survivals of the indigenous cults, ancestral worship, filial piety, etc., also percolate and drip through the dense mass.

A "masterly inactivity" is dignified by archaic authority, and the "Quiescence," which is a salient feature of monachism, is carried to the logical extreme, "non-interference" being advocated as the essence of a wise policy.

The "fussy" foreign traders and the "busybody" missionaries irritate the Chinese, who prefer to be left undisturbed and object to China and its people being exploited by outsiders.

To maintain an army and navy at an enormous immediate cost, to reform the

methods of Government at the dictation of foreigners, is not to the liking of the Chinese, while the introduction of railways, steamships, telegraphs, machinery, etc., is opposed in China on the same grounds that it was in the Occident in the early part of the present century. To open the mines, develop industries, purchase machinery abroad, employ foreign experts, and so forth, are projects that do not commend themselves to the readers of the Taoist literature.

A foreign creed, above all, is repugnant to those who have the *Sú Shú*, or Plain Words Script, and works of proverbial philosophy.

The Chinese and also the Koreans, point with ridicule at the Japanese; comment on the universal absence of respect and esteem in the opinions expressed by foreigners who have been in Japan; refer to the financial difficulties of the Japanese, as well as the international complications that have resulted, and view with contempt the increasing burthen of militarism, and the imitation of foreign ways. The Japanese are even less welcome in China than the Occidentals. Their aggressive self-assertion and boastfulness are referred to as "borrowed plumes" by the conservative Chinese.

Failing the *fortiter in re*, the Chinese carry the *suaviter in modo* policy to the extreme, using sophistical arguments, the plausible phraseology of which finds acceptance among their own people, who delight in that verbal juggling which the Chinese written character and literature makes possible. Their casuistry and inertia has become insufferable to the active western peoples, and violent measures are being resorted to, regardless of the "moral maxims" and neatly constructed ethical phrases that are hurled at the aggressive intruders.

The emasculating effects of the pessimistic theories prevalent in the East are being daily demonstrated. And notwithstanding an enormous literature, containing a great deal that is more than merely curious,—ethical ideals and philosophical views that command the attention of the most eminent scholars of the time,—still the superimposed superstitions and the prevalent enervating theories have produced conditions that are far from making for righteousness or for the welfare of humanity.

The Chinese paradox may be explained, the riddle solved, the puzzle fitted aright, but extrication from the maze of the present situation is not so easy a question.

The Chinese are not prepared for such a revolution as that which Japan has passed through. The enormous population, the vast area would alone render it most difficult for another alien race to replace the Manchu *régime* at short notice. Therefore the present dynasty has been propped up, as the lesser evil, for the time being.

The stolid indifference to repeated defeats has, in a sense, saved China from dismemberment; and there is an inertia that it will be found almost impossible to disturb, especially at great distances from the coast and from the banks of the navigable rivers.

Nearly four decades have elapsed since the allies were in possession of Peking; and three years ago, the Chinese, when defeated by the Japanese, again sued for peace, somewhat unwillingly, under pressure of foreign nations; and now——!

The Phoenix is one of the Chinese imperial emblems, and the country may still recover from its calamities like the fabled bird rising from the conflagration.

Modern Occidental methods are at fault, and therefore China appears to be a "Paradox."

KOBE, JAPAN.

C. PFOUNDEN.

### IMPORTANT FORTHCOMING PUBLICATIONS.

Of the several important publications just announced by The Open Court Publishing Co., the English translation of the great Chinese classic, Lao-Tze's *Tao-Teh-King*, by Dr. Paul Carus, will appear in April, Dr. Ferdinand Hüppe's *Rudiments of Bacteriology* will appear in May, and Professor Cornill's *History of the People of Israel*, now running in *The Open Court*, will be published in book form in June.

Dr. Carus's translation of the *Tao-Teh-King*, which will be welcome to every student of comparative religion and ethics, and which contains a host of interesting analogies with the Christian and Buddhistic systems, will be accompanied by the original Chinese text, a transliteration, a glossary, a historical and critical introduction, etc.—in fact by all the paraphernalia necessary for studying both the development, the language, and the actual contents of this great Oriental Bible. It will contain 360 pages, and the price will be, in cloth, \$3.00. To all readers who will renew their *Open Court* subscription now in advance, and to all new subscribers, we offer the work for \$2.25; i. e., for \$3.25 we will give both the *Tao-Teh-King* and a year's subscription to *The Open Court*—the offer to hold good until the end of April.

Dr. Hüppe's *Rudiments of Bacteriology*, which has just been translated into English by Professor Jordan of the University of Chicago, is a new work, and is recognised by critics as the best and concisest existing introduction to the scientific study of bacteriology. There is no like hand-book in English. The work will contain twenty-eight woodcuts. The forms and mode of life of bacteria are described, the harmful and harmless bacteria are distinguished, the causes of infectious diseases are discussed, vaccination and other protective hygienic measures are expounded, and the history of bacteriology generally is given. The author, Dr. Hüppe, who is a distinguished inquirer, is Professor of Hygiene in the University of Prague. The book will contain about three hundred pages; the price will be \$1.75. We offer it, with a year's subscription to *The Open Court*, which alone costs \$1.00 for \$2.25, the offer to hold good until the end of April.

Dr. Cornill's *History of the People of Israel*, the last number of which will appear in the May *Open Court*, is too familiar to our readers to need comment. Many of them will doubtless be glad to have it in permanent book form, either for themselves or as a present for their friends. The price of the book will be \$1.50. We offer it to our readers, with a year's advance subscription to *The Open Court*, for \$2.00, making a reduction of 50 cents.

The leading article of the present *Open Court* is one of the essays of a forthcoming book by Dr. Woods Hutchinson of the University of Buffalo, a rising young author of great ability. His work will be called "The Gospel According to Darwin." It will be a fascinating and eloquent book. It will probably be issued in May and will cost \$1.50. Our readers may obtain it upon the same terms as the book of Dr. Cornill.

### NOTES AND BOOK REVIEWS.

The Countess M. de S. Canavarro, an enthusiastic Buddhist, left this country for Ceylon in order to serve the cause of Buddhism, and to raise the standard of education of the Ceylonese women. Her appearance in Ceylon proves a great blessing, for she is practical as well as fervid, and is very serious in her work. A